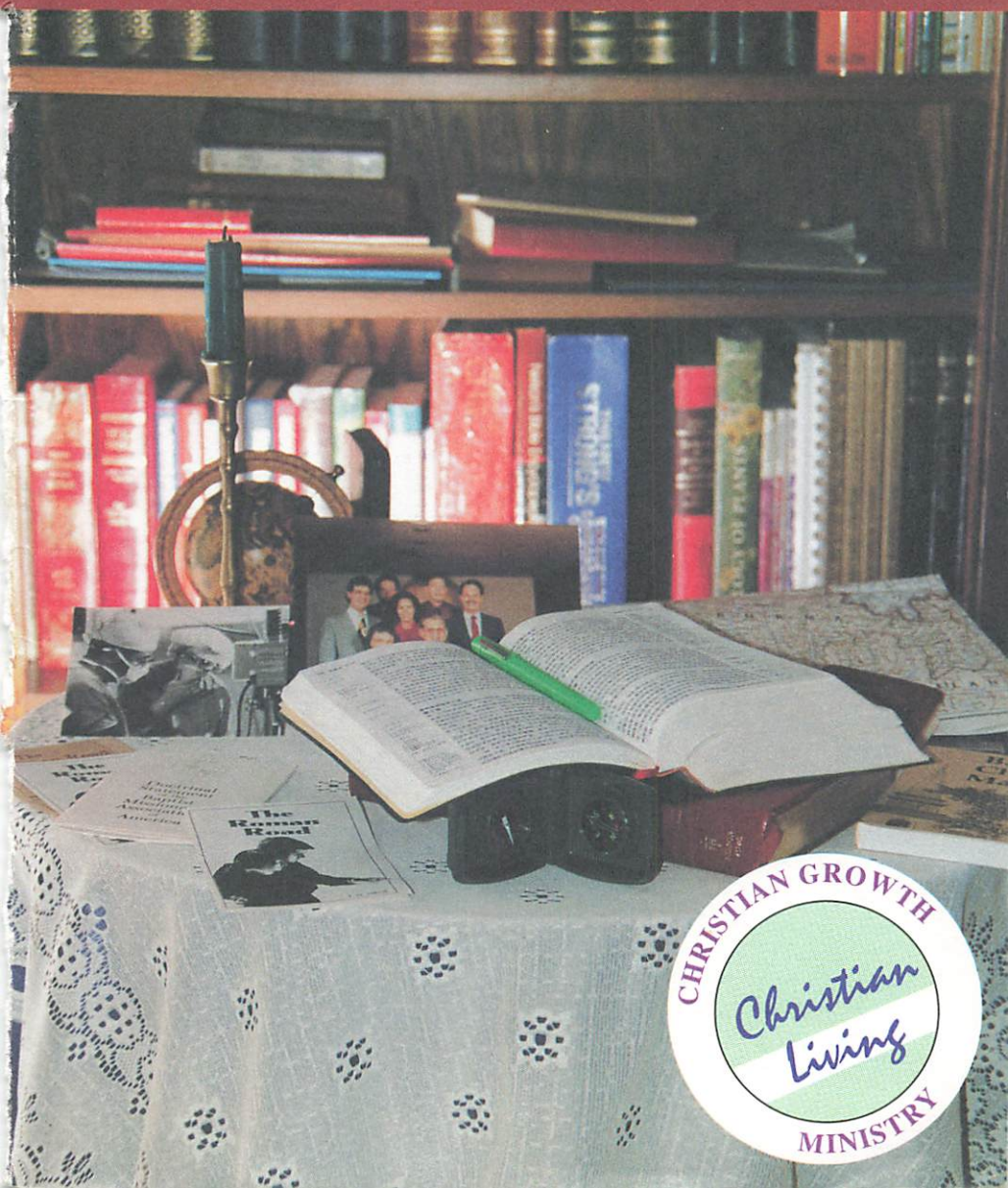


Biographies of Great Missionaries



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Greg Medenwald,
writer

Lesson

Page

1 — William Carey: The Father of Modern Missions	3
2 — William Ward: Ready to Go	7
3 — Adoniram Judson: Perseverance Pays	10
4 — Luther Rice: One of "The Haystack Group"	14
5 — John Mason Peck: A Pioneer Missionary	18
6 — Charlotte "Lottie" Digs Moon: The Patron Saint	22
7 — Johann Gerhard Oncken: Continental Baptists	26
8 — Harold Morris: The First BMAA Missionary	30
9 — Melvin Arrington: Jungle Missionary	34
10 — Jack Bateman: Overcoming Adversity	37
11 — John Elliott: Longevity	40
12 — John Ladd: The Medical Missionary	43
13 — David Dickson: The Tradition Continues	46

The Christian Living track of the Christian Growth Ministry



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Introduction

This quarter of studies concerns the people involved in doing mission work — the missionaries themselves. Brief biographies of thirteen missionaries are given in order to inform and inspire present-day workers, those who support missionaries as well as those who actually work on the mission field. The various central truths will provide practical and meaningful lessons that can be learned from studying the lives of thirteen dedicated workers; the lesson texts will become more meaningful as they are considered in the context of practical Christian experiences.

Obviously, time and space would not allow even the mention of the host of other faithful workers who have given themselves unselfishly to the work of missions. However, a brief study of the thirteen people as provided in these lessons will call Christian workers' attention to the sacrifices, hardships, joys, and rewards involved in mission work.

From the standpoint of human interest stories, the lessons for this quarter will be interesting. They will also be informative and challenging. In fact, they will likely have a positive impact on the missions ministry of both individual workers and entire churches.

As Christian workers, you can make some life applications of these lessons in the following ways: (1) Thank God for the faithful commitment of those thirteen — and all other — faithful missionaries, as well as the tremendous impact that each of them has made on the effectiveness of worldwide mission endeavors. (2) Let their lives offer you some guidance in dealing with the problems of dedicated Christian service. (3) Support the work of missions — both at home and around the world — with your prayers, your cooperation, and your finances. (4) Resolve to be submissive to God's will, if He calls you to the mission field. (5) Consider yourself a missionary right now by taking advantage of every opportunity and assuming the personal responsibility of helping to spread the gospel message wherever you can do so.

Bobby Joe Wright
Adult Editor

William Carey

The Father of Modern Missions

Isaiah 54:2, 3

William Carey (1761-1834) is known as the “Father of Modern Missions.” That is not to say that he was the first missionary or the greatest, but that through his influence and perseverance the wheels of worldwide missions outreach were set into forward motion. His was the first bold step of contemporary missions, and many have followed thereafter.

Why dedicate a lesson to William Carey, and then consider the biographies of twelve other missionaries this quarter? Is the purpose one of entertainment, or to become religious historians?

There is certainly nothing wrong with either of those reasons. To enjoy reading the life story of a wholesome person doing a godly work surely pleases God, and to avoid the mistakes of our forefathers and to keep their good traditions alive requires the writing and study of history. Therefore, enjoyment and history are valid reasons.

There is, however, a deeper calling to this series of lessons. The primary purpose is to challenge all Christians to the work of missions. That is, by reading the stories of thirteen proven Baptist missionaries, everyone should sense a greater urgency for personal involvement in some kind of missions endeavor. Some will hopefully be challenged to pray for missions and missionaries. Others may make commitments to moral and financial support, and still others may accept God's special call to a local, state, interstate, or foreign missions field. But whatever the challenge or calling, there should be a sincere response from all Bible-believing Christians. Just before His departure into heaven, Jesus clearly commanded, “*Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth*” (Acts 1:8).

Jesus' words have no less import today than when they were first spoken almost two thousand years ago. The same is true for the Great Commission recorded in Matthew 28:18-20 and Mark 16:15.

Missionaries
expect great
things from
God and
attempt
great things
for Him.

That is why William Carey left the life to which he was accustomed in England and, against all odds, set out for forty years of pioneer missionary work in India.

William Carey, by his words and actions, was the missionary who taught us to expect great things from God and to attempt great things for Him.

Daily Bible Readings

Monday	Numbers 14:1-9
Tuesday	II Kings 6:8-17
Wednesday	Psalm 18:31-39
Thursday	Psalm 118:5-14
Friday	Isaiah 26:1-8
Saturday	Ephesians 3:13-21

The Minister

William Carey was born in 1761 in the Northampton village of Paulerspury. His father and grandfather were school masters, and at age fourteen Carey apprenticed himself to a shoemaker in the neighboring village of Hackleton.

At the invitation of a fellow apprentice, Carey, who was then affiliated with the Church of England, attended a meeting of church dissenters where he heard a Baptist preaching. He became familiar with Baptist beliefs, was saved at age eighteen, and was baptized by John Ryland on October 15, 1783.

Carey felt the call to preach and began preaching in Baptist services. He was a short, balding person who wore an "ill-fitting red wig," and he was not known as a powerful preacher. However, he was ordained at age twenty-six and was later called as the pastor of the church at Moulton.

Carey also had a passion for learning. To support his family, he had to accept the additional duties of teaching school and cobbling shoes, but his real desire was to learn. Consequently, he read all available books and taught himself the Latin, Greek, Hebrew, Italian, French, and Dutch languages. Carey was considered to be a genius, but his modesty would not allow him to accept the title.

Carey and his wife, Dorothy, were the parents of four children.

The Missionary

William Carey especially enjoyed books on the outside world. He read with keen interest books like Guthrie's *Geographical Grammar*, *The Last Voyage of Captain Cook*, and Jonathan Edwards' *Life and Diary of David Brainerd*. As a consequence, he became familiar with the stories of some world-class missionaries and began to develop a personal desire for the challenging work of foreign missions.

The intensity of Carey's zeal for missions was later revealed in his *An Enquiry Into the Obligations of Christians to Use Means for the Con-*

version of the Heathen, an eighty-seven page book published in 1792.

Carey could vividly see the world's populations dying without Christ. World conversion became the irresistible burden of his soul and the primary topic of his preaching, writing, and conversation. His burden, however, was not widely shared. The Baptists with whom Carey was associated were strict Calvinists, believing that God would convert the pagans in His own time and manner. Their attitude was to stay out of God's way. So they did no mission work.

But Carey persisted in proclaiming that the Great Commission was a modern-day obligation, which was particularly binding upon his people. In earnestness he made numerous attempts to form a society that would send missionaries abroad.

At first only John Sutcliff, Andrew Fuller, and Samuel Pearce gave Carey encouragement. They, too, shared his vision for missions. However, because the idea of missions was so new and different and the obstacles were so great, they also counseled Carey to delay in developing his plans.

The first real break came in an associational meeting at Nottingham in May of 1792, as Carey preached his famous sermon from Isaiah 54:2, 3. His first point was to expect great things from God; the second was to attempt great things for God. The sermon was so moving that the association, after an additional plea from Carey, agreed to consider a missionary society at their next meeting which was scheduled to be held in Kettering on October 2 of that same year.

But the Kettering meeting also produced no agreement on missionary outreach. However, that night in the home of widow Martha Wallace, after Carey had again pressed for action, a group of fourteen men formed an organization called the Particular Baptist Society for the Propagation of the Gospel Among the Heathen, and received their first offering to begin work. Later they were called the Baptist Missionary Society, or BMS.

The BMS elected Carey and Dr. John Thomas, a Baptist physician who had already worked in India, as their first missionaries.

The Mission

Seeking permission and planning the trip to India were difficult. But those steps were only the beginning of Carey's troubles. The closer he came to actually departing, the more opposition and obstacles he encountered. Finances were slow in developing. Carey's father thought that he had gone insane, and his wife did not share his vision for missions. Dorothy at first refused to accompany Carey, and only reluctantly gave in a few hours before their departure. After all of the difficulties and delays, Carey and his family set sail for India on June 13, 1793. Five months later they arrived in India, a land to which the Careys gave four decades of sacrificial service.

The people of India were slow to accept Carey and his offer of the gospel. They were indifferent toward his preaching, skeptical of Christianity, and occasionally hostile toward suggestions of change. Meanwhile, to hold off starvation, Carey had to accept secular work — teaching in a university and managing an indigo factory.

His family also suffered. Dorothy was a kind woman, an affectionate wife, and a caring mother. But she adapted poorly to India. She was subject to severe fevers, often depressed, and she spent the last thirteen years of her life locked away in a padded room of their home, grieving over the death of one of their children.

Despite the loneliness which he experienced on the mission field, the long delays required by orientation to the work, and persistent problems, Carey was successful in India. His faith, courage, and perseverance helped him to hold on long enough to build a foundation on which others would come to serve. William Ward and John Marshman, with their families, were the first to arrive. Together, the famous threesome built a strong mission work in Serampore.

While Marshman preached and Ward printed gospel literature, Carey spent much of his time translating God's Word. One of his greatest accomplishments was to translate the Scriptures into thirty-five India and southeast Asia languages and dialects.

Carey's work also reached far beyond India. Through letters and reports sent to England and America, a number of missionary societies came into existence. As reported by J. Herbert Kane in *A Concise History of the Christian World Mission*, the London Missionary Society (1795), the Scottish and Glasgow Missionary Societies (1796), the Netherlands Missionary Society (1797), the Church Missionary Society (1799), the British and Foreign Bible Society (1804), the American Board of Commissioners for Foreign Missions (1810), the American Baptist Missionary Union (1814), and the American Bible Society (1816) were all greatly influenced by the "Father of Modern Missions."

The Message

Through the coming ministry of the Messiah (Isaiah 53), God promised Israel great numerical growth (Isaiah 54:2, 3). Israel, however, had to yield to the Lord's will and follow His command in reaching out to the Gentile world. Otherwise, the promise would not be realized.

Now that was Carey's point in the Nottingham sermon! If the Christians of his generation were going to reach the people for whom Christ died, they were going to have to set out to enlarge their borders. They would, despite all hardships, have to go forward in trust, expecting great things from God and attempting great things for Him.

William Ward

Ready to Go

Isaiah 6:8; John 4:34, 35

Physicians, professors, and policemen don't just clock in and go to work. They prepare diligently for their honorable professions. Physicians attend medical school, professors go on to graduate school, and policemen train in academies. Receiving their degrees or diplomas indicates respect for the dignity of their jobs, and is often the fulfillment of a life-long dream. Then they can begin to serve the public and enjoy the responsibilities and rewards of the work for which they have readied themselves.

Missions
requires a
proclamation
of the
truth.

William Ward, a great Baptist missionary and coworker of William Carey in India, shared this philosophy. Ward committed his life to missions work and instantly started training for duty. Therefore, when the opportunity came and Carey called him to be his helper, Ward was ready to go. He left immediately, ready for action.

The biography of William Ward (1769-1823) follows. His story will help Christians to realize that missionaries, as well as their supporters at home, must stand ready to answer the call. That's the example of William Ward and the teaching of God's Word (Isaiah 6:8; John 4:34, 35).

The Missionary in Preparation

William Ward was born in Derby, England, on October 20, 1769. Due to the untimely death of his father, his mother had to rear and teach him in a less-than-perfect environment. He became an apprentice in a large printing establishment in town, where he worked hard in learning the trade. In time he became the editor of the *Derby Mercury*, the local newspaper, and went on to gain high respect as a journalist.

Ward also developed a keen interest in politics, especially in relationship to slavery issues. He became a strong voice in the abolition of slavery.

After being saved, and after his baptism in August of 1796, Ward's interests began to change. He started leaning away from journalism

and politics and began ministering to underprivileged people in Derby. His new desire was to communicate to people the truth of God's Word. He said, "Conscience commands me to go, to enter on a new line of life."

Under the tutorial guidance of a Dr. Fawcett, William Ward entered a seminary at Ewood Hall. His purpose was preparation for the ministry; his vision was missionary outreach.

Ward had been enrolled at Ewood Hall for about twelve months when something very important happened. A representative of the Baptist Missionary Society appeared on campus seeking recruits to help William Carey in India. This thrilled Ward and caused him to remember a meeting that he had with Carey just before the latter's departure for the mission field. In an enjoyable conversation in Derby, the two had discussed and agreed upon the idea that a printer in India would be an invaluable asset. Therefore, they made a pact that one day they would work together. However, until the appearance of the BMS representative, Ward did not know if the position would ever materialize.

But now the wheels were set into motion! Ward was certain about his calling to India, and the BMS accepted him as a missionary on October 16, 1798. He was an experienced printer, prepared and educated for missions work; and, most importantly, he was ready to go. In India, by God's grace and guidance, he would make a new life and ministry for himself.

Ward departed from Portsmouth on May 29, 1799. He was accompanied by missionaries Grant, Brunsdon, and Marshman, and the fiancée of missionary Fountain, who was already serving with Carey. The journey took a little more than four months; they arrived in India on October 5, 1799.

Daily Bible Readings

Monday	Psalm 40:8-11
Tuesday	Matthew 4:18-22
Wednesday	Luke 10:1-12
Thursday	I Corinthians 9:19-27
Friday	I Thessalonians 2:11-20
Saturday	Jude 20-25

The Missionary in Performance

On October 13, 1799, the missionary team arrived at Serampore, fifteen miles above Calcutta on the Hooghly River. Despite a number of legal difficulties involving their citizenship and purpose in India, they met with Carey and the outreach commenced.

Missionary Grant grew ill and died within three weeks. Fountain, Carey's associate, died on August 20, 1800, and Brunsdon died on July 3, 1801. Thus William Carey, William Ward, and John Marshman were left alone in the mission. The three became known as the Serampore Triad — Carey was the translator; Marshman was

the preacher; and Ward, who later married the widow of missionary Fountain, was the printer.

Immediately Ward faced a major hurdle as a printer in India. No paper was available! The people of India were accustomed to rice paper, which was neither durable nor suitable for printing or for mass production. So Ward's first duty was to set up a paper mill and nurse it into production. Once this was accomplished, Ward's paper mill was the only one in India for forty years.

Then work got underway on the printing office. Naturally, the task was long and laborious. However, in time, a building, 174 feet long, was built for production. A storage room, 142 feet long, was added. Forty to fifty workers were also hired to translate Scriptures, produce paper, prepare ink, set type, print materials, bind books, and distribute the product. At the peak of production, Ward and his workers were printing the Scriptures and related materials in the Arabic, Persian, Nagaree, Talinga, Sikh, Bangalee, Mahratta, Chinese, Drissa, Burman, Carnata, Keshemena, Greek, Hebrew, and English languages.

Ward felt good. He was contributing to the work of God. As he said in a letter written to Rev. W. Fletcher on December 5, 1811, "No place on earth presents itself in which I should be likely to be doing more good."

The Missionary in Perseverance

Ward faced the typical discouragements of a missionary. For example, he was notified through correspondence that his mother had died, and at another time that his oldest brother had passed away. Regretfully, on both of these occasions, he was unable to return home. The funeral services were over before he received the news, the journeys were too long, and the work would have suffered during his absence. Consequently, he had to stay on the field, trusting other matters to the understanding and gracious hands of God.

A tragedy also struck at the printing office. A fire, which sadly got out of hand because of improper fire-fighting techniques, destroyed the office. The printed materials, printing machines, type, and supplies were largely gone. However, by the grace of God and in an all-out rebuilding effort, enough type and machines were recovered and restored to begin printing again.

Ward faithfully worked and maintained his faith in God until he died of cholera in 1823, at the age of fifty-three.

Adoniram Judson

Perseverance Pays

Galatians 6:7-10

The modern missions movement started with William Carey in India; William Ward and John Marshman, Carey's coworkers, made substantial contributions. News of their ministries spread throughout England and extended to the shores of America. Missions societies, which formed quickly in England, also began to appear on western soil. And despite conflicts relating to the war of 1812, Christians in England and America cooperated in some outreach endeavors.

The life and ministry of Adoniram Judson (1788-1850) is the first of those stories. He was America's first missionary, and some say that he was the greatest.

Only the judgment seat of Christ will tell if Judson was actually America's greatest missionary. However, as his biography reveals, he was truly great in perseverance. Few missionaries have been called upon to work harder and longer, and endure more pain and privation, than did Adoniram Judson and his family. His story clearly shows that success in mission work comes after endless hours of sacrificial work.

Success in
mission work
comes after
endless
hours of
sacrificial
work.

At Home in America

Adoniram Judson was not saved until he was twenty. He was reared in a good home by Christian parents of the Plymouth Congregational Church. However, it was not until the untimely death of a close friend that young Judson gave his life to the Lord.

Judson's salvation experience was very real and life-changing. At that time he was a student at Brown University in Providence, Massachusetts. He was also the valedictorian of his class. However, with the focus of his life rapidly changing, Judson transferred to Andover Seminary, close to Boston, Massachusetts.

Judson became the "leading scholar" at Andover, and he also developed some friendships that led to many discussions on the topic of missions. Missions in India quickly became his burden and, while

kneeling in the snow, Judson dramatically gave his life to the call of missions in February, 1810.

Judson and his Andover friends began to consult with leaders of the Congregationalists about the possibility of supporting foreign missionaries, just as the Baptist Missionary Society of England was supporting William Carey and others.

When the American Congregationalists communicated with the BMS, London gladly offered advice and moral support, and even considered helping financially. However, after much prayer and thought, and with concerns about political conflicts between America and England, the Congregationalists moved to set up their own missionary organization. Thus they formed the first organized mission body in America and called themselves the American Board of Commissioners for Foreign Missions.

On January 27, 1812, this newly formed committee selected India and Burma as their first missions field, and elected Judson, Nott, Newell and Hall — all Andover seminary graduates — to be their missionaries. This news began to spread, and funds for their support began to mount. The endeavor was so successful that by departure time, sufficient funds were available to send a party of eight: Judson, Newell, Nott, and their wives, plus Gordon Hall and Luther Rice.

Adoniram Judson also met a young lady while enrolled at Andover. Her name was Ann Hasseltine, the daughter of a Congregationalist deacon in Boston. Ann also had a zeal for missions, and she, too, was willing to sacrifice. She married Adoniram on February 5, stood by him as he was ordained in the Salem Tabernacle on February 6, and departed with him on February 12, 1812, for Calcutta, India. Her life had changed rapidly, and there were many more startling alterations ahead!

At Work in Burma

Before leaving America, Judson was offered a teaching position at Andover Seminary, and the largest Congregational Church in Boston also sought his service. Furthermore, Judson's parents begged them not to leave for India, and Ann's parents were also displeased. Though Christians indeed, the Hasseltines were frightened by the prospect of their newly-wed daughter living in India. Also, sailing on the high seas in an American ship in 1812, when England and America were at odds, was very dangerous. But Adoniram and Ann were determined to depart for their new home, anticipating to meet first with

Daily Bible Readings

Monday	Deuteronomy 5:28-33
Tuesday	Joshua 1:1-9
Wednesday	Luke 9:57-62
Thursday	II Corinthians 4:8-18
Friday	II Timothy 3:10-17
Saturday	Hebrews 12:1, 2

William Carey and then to get underway on their new and exciting work of missions.

During the four-month voyage to India, Judson witnessed to the crew, studied the Bible, and prepared for his meeting with William Carey — which included a thorough study of Baptist doctrine. That's when the Baptist view on baptism really caught his eye. He became convinced that the only scriptural mode of baptism was by immersion and that he and Ann, consequently, did not have adequate baptism. Therefore, after many discussions concerning that difficult decision, the Judsons, upon arrival in Calcutta on September 6, 1812, were baptized by William Ward.

Judson, with deep regrets about breaking family and denominational ties, soon resigned as a Congregationalist missionary and sought the support of American Baptists. This led to the formation of the first Baptist missionary society in America. The group organized on May 18, 1814, and selected the name General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions.

Judson and his colleagues met with Carey and started to work in India. However, it was not long before Judson ran into conflicts with government officials and the East India Company; so, upon the advice of William Carey, Adoniram and Ann left India for the neighboring country of Burma. Their destination was Rangoon. The date of their arrival was July 13, 1813.

Burma was an undeveloped country trying to support a huge population. The Burmese people were unruly and indifferent, offering the Judsons absolutely no welcome. Furthermore, as worshipers of Buddha they did not believe that there was a God who could save, a soul to save, or sin from which to be saved. They had, therefore, no desire to hear the gospel of Christ.

The land was also unsanitary and unsafe. Disease and robbery were constant threats. And snakes, elephants, leopards, and tigers were real dangers.

Despite these troubles and the death of their first son, Rodger, the Judsons continued to minister. Their hope was that the people would gradually change. Judson, therefore, preached to anyone who would listen, and in his spare time he translated the Bible into the Burmese language. (He did not complete the Burmese Bible until 1834.)

Judson's most unique ministry and the place of this first success was the Gospel Hut. He obtained some land on a well-traveled road in Burma, built a hut twenty by thirty feet in size, and used it as a place to minister to weary travelers. At the Gospel Hut people were graciously offered rest and refreshment, care and concern, and — of course — the gospel. Day after day, year after year, Judson and his hard-working family maintained their one-of-a-kind ministry until — after six long years of labor — a person was finally saved.

Others soon followed the first convert. When the number of new Christians reached ten, on June 27, 1819, Judson organized a church. The church grew quickly, and Judson's ministry, by God's grace, experienced a reversal from failure to success. He preached with boldness, baptized regularly, built schools, and organized new missions stations. And at the apex of his ministry in Burma, the Burmese church had over seven thousand members and supported 163 missionaries.

At Risk in Prison

Adoniram Judson's most severe trials came at the height of his ministry. Beginning with the origin of the Burmese church, Judson's success greatly troubled the emperor of Burma. However, until war broke out between England and Burma, the emperor had no just cause to stop Judson. But the war in 1824 quickly changed that matter. At the first sign of conflict, Burma's emperor threatened to kill Judson and some of his colleagues; but he opted to imprison them instead.

In prison, Judson was especially mistreated. For eleven months he was tortured, lingered near starvation, and, except for visits by Ann, was unable to see his family or conduct his ministry. Furthermore, night after night, Judson was hung feet first from the ceiling of the dungeon, resting the night hours only with the back of his shoulders on the floor. That continued until the conflict between Burma and England ended.

Then Judson experienced his greatest trial. Ann, the young lady who married him on a moment's notice, moved from the safety of her home in America, worked side by side with him in the Gospel Hut, believed in him when others were beginning to doubt, and stood by him during eleven months of imprisonment, grew ill and died. And to make matters worse, her death was soon followed by the untimely death of his daughter, Maria.

The loss of his wife and daughter greatly troubled Judson. It was easily his most difficult hour. However, he later rebounded, married again, and continued with a prosperous ministry in Burma. He kept on preaching, baptizing, and building missions with success until, aboard ship on April 12, 1850, he died. His body was quietly lowered into the sea, but his outreach in Burma still spoke loudly and clearly the message of Christ. His ministry was truly one of endless hours of sacrificial work. His work was truly one of perseverance.

Luther Rice

One of "The Haystack Group"

II Timothy 1:1-7

Cooperation is a key word in missions. Without cooperation, few churches would have the financial means to send out missionaries; and medical, literature, orphanage, and educational ministries would rarely be seen on a missions field. Furthermore, without joint participation missionaries would be without the strength offered by mutual concerns. They would not be able to aid one another in developing an outreach vision or plan, nor would they be present to encourage and help one another in the actual work.

To take cooperation out of missions would be to ignore the unity of the body of Christ. It would further ignore the universal nature of the Great Commission's call (Matthew 28:18-20) and the example of Paul and Timothy in serving together (II Timothy 1:1-7). Working independently, without the guidance and help of other churches and fellow missionaries, would also lend itself to over-zealous power, authority, protectionism, and ownership. A missionary who failed to accept help and did not welcome others into the work would be carelessly subjecting himself to the temptation of calling missions his work rather than God's. And he would also fail to share God's philosophy of the missions work force. *"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"* (Matthew 9:37, 38).

The biography of Luther Rice (1783-1836) is a good lesson on cooperation. Luther Rice surely had his conflicts and critics. However, no one with any amount of fairness would have ever accused him of not inviting others into the work of God. He was a masterful organizer of people and programs, and he was always artfully drawing people together to the single cause of telling the world about Christ.

Luther Rice could have developed a personal following. He had that ability. He had a magnetic character, and he was tall, dramatic, eloquent, impressive, warm, friendly, and enthusiastic. He could have been free from the limitations imposed upon him by a structured ministry, but then he would have been without the true blessings of

Missionaries
find strength
and encouragement
in
working side
by side.

God and the companionship of Christians. Therefore, he chose to work side by side with others, knowing that cooperation is the most effective way to reach a lost world for Christ.

Together Under the Haystack

Luther Rice was born in Northborough, Massachusetts, on March 25, 1783. His home life, though not cruel, was less than perfect. At age sixteen he left Massachusetts unannounced for the lumbering woods of Georgia, setting out on a life that was in no way void of adventures.

By age nineteen Rice settled down and returned home to begin considering the deeper issues of life. Immediately after being saved he dedicated his life to God. He also became a devout member of the Congregational church, and was known for his religious enthusiasm.

Rice then entered Williams College at Williamstown, Massachusetts. While there he felt the call to preach, accepted the call, and began preparation. He also developed some meaningful and lasting friendships. Rice, for example, frequently met with Samuel Mills, James Richards, Francis Robbins, Harvey Loomis, and Gordon Hall for prayer and Bible study in a wooden grove on the college campus. They called themselves the Society of the Brethren, and their many discussions often turned to the topic of missionary outreach. Through the leadership of Samuel Mills, all of them maintained a keen interest in missions.

One day, while walking to the grove together, they were overtaken by a sudden thunderstorm and took refuge under a haystack. In spite of the wind and rain, they conducted their usual prayer meeting, and then something special happened. With little warning, and under the guidance of the Holy Spirit, each person spontaneously and in turn dedicated his life to the call of missions. The meeting then concluded with the group making a pact that they would be true to their new commitment. Thus, in religious circles, they became known as the "Haystack Group," and some religious historians now claim the haystack to be the "birthplace of American foreign missions."

Upon graduation from Williams College in 1810, Rice entered Andover Theological Seminary, where he met Adoniram Judson, who had just enrolled from Brown University. The two became instant friends, and, with other acquaintances, formed a group called the Society of Inquiry on the Subject of Missions. This led to Judson and Rice being ordained together in the Salem Tabernacle on February 6, 1812, and to their departure for the same missions field. Adoniram

Daily Bible Readings

Monday	Exodus 17:8-13
Tuesday	Nehemiah 4:12-23
Wednesday	Acts 27:21-36
Thursday	I Corinthians 3:1-10
Friday	II Corinthians 6:1-10
Saturday	I Thessalonians 3:1-13

Judson and his new wife Ann sailed for India first; Rice followed, arriving in Calcutta six weeks behind the Judsons.

Together on the Foreign Field of India

Upon arriving in Calcutta, Rice learned about the baptism of Adoniram and Ann Judson and their switch to the Baptist denomination. The news naturally disturbed Rice, and it caused him to enter into a thorough examination of God's Word on the subject of baptism. He gave special consideration to Matthew 28:19 and, after four months of study, concluded that the Judsons were right. Consequently, he submitted to baptism by immersion and became a Baptist.

Then Judson and Rice conferred. One of them needed to return to America to explain their move to the Congregationalists and to secure the sanction and support of the Baptists. And, since Rice was single, he was duly appointed.

Rice's plan was to go back to America, awaken the Baptist churches to missions and engage their support, and then to return to India in two or three years. However, when Rice arrived in New York in September of 1813, he set his feet on American soil never again to return to India. He wrote Adoniram Judson often, but he never again served by his side. He did, however, solicit financial aid for the Judsons until the end of their days.

Together Back Home in America

Upon returning to America, Luther Rice became a pioneer promoter of missions. As an itinerant preacher on horseback, he swept the country, preaching missions messages. He told the exciting stories of Carey, Ward, Marshman, and Judson. He received missions offerings, which were sent to Judson, who had moved from India to Burma. He organized missions groups. He recruited missionaries and enlisted other Christians in the support of missions. And he faced tough challenges and big adventures all along the way.

On one special day Rice traveled ninety-three miles on horseback — breaking John Wesley's record by three miles — and in ten months he logged 6,600 miles down the lonely and sometimes dangerous roads of America, carrying the banner of missions. His motto, which he applied to missions support, was "Whatever should be done could be done."

In soliciting aid for missions, Rice accomplished another feat that actually changed the course of religious history. Baptist churches in that day were, at best, loosely organized. They were aware of one another, but they had no cooperative work because there was no mutual endeavor to purposefully unite them. Rice's call to missions,

however, changed that situation. To reach maximum power, the Baptist churches had to combine their energies and means. Thus, under Rice's leadership and Judson's influence, in May of 1814 in Philadelphia, they formed the General Convention of the Baptist Denomination in the United States for Foreign Missions, and out of that action came the Triennial Convention. Rice became their working agent and promotional executive. He was paid eight dollars per week plus expenses, a sum that one historian says he "was not always able to collect."

At that point Rice wrote to Judson to explain his new position and responsibility, and to notify him that he would be unable to return to the missions field. At first Judson was greatly disappointed and skeptical about the situation. However, in time, he recognized the value of off-the-field workers and support; consequently, though separated by many miles, the two continued to work together as a team. Judson was on the field telling the Good News; Rice was off the field winning support.

To further complement the outreach of missions, Rice organized literature ministries and promoted Christian education programs. He helped to establish Columbian College in the District of Columbia in January of 1822, and became its first leader. He led the college to be a strong force in uniting Baptist churches and to advance the cause of missions on home and foreign fields. However, due to the over-zealous borrowing of funds to build more buildings and other financial problems, the college fell out of Rice's hands and from the control of the Baptist denomination. Today it is George Washington University, a state-supported school in Washington, D.C.

Rice, thought to be an organizing genius, ran into conflicts in his last years. Some felt that he overstepped his authority in certain matters, and he was often accused of poor record keeping. However, Rice continued to visit churches and preach, never losing sight of or interest in missions. Consequently, his critics did not accuse him of being lazy or not having a true zeal for reaching the lost, for he had proved that he had a heart for missionary outreach and that he was willing to serve with others in God's great work.

Rice grew ill and died in September, 1836. However, because of his organizational and promotional skills, some of the foundations that he laid long ago are still being built upon today.

John Mason Peck

A Pioneer Missionary

Ephesians 3:8-12

John Mason Peck and the apostle Paul had four things in common: (1) both were pioneer missionaries; (2) both were called to go west; (3) neither found his new mission field to be easy; but (4) both of them were successful in their new work.

Paul's western call was to enter Macedonia (Acts 16). It occurred during his second missionary journey, when he was serving with Silas, Timothy, and Luke. From Troas the foursome wanted to go east deeper into Asia, but God had plans for them to turn west into modern-day Greece. They followed God's will, and found the going to be tough. However, Lydia was saved, as well as the Philippian jailer and his family, and a church was organized in Philippi. Furthermore, the gospel had been introduced into Europe and from there, by God's grace and providence, it continued its west-erly movement.

John Mason Peck's call was to St. Louis — a town west of his home in Connecticut, a town that had no church or school when he arrived, and a town where only a bold missionary would dare to go.

That's something else that Paul and John Mason Peck had in common. Both of them, due to faith in Christ and their relationships with God (Ephesians 3:8-12), were bold. They believed that the same God who had directed them west would also equip them for the task and protect them along the way. Therefore, as illustrated by the biography of the pioneer missionary, Paul and John Mason Peck had no reason not to be confident.

In Christ Jesus, both missionaries had *"boldness and access with confidence by the faith of him"* (Ephesians 3:12).

Boldness is
essential in
mission
work.

The Person

John Mason Peck was born in Litchfield, Connecticut, on October 31, 1789. The son of a farmer, he was converted in December of 1807 and became a member of the Congregational Church.

By age eighteen, John Mason Peck had become a teacher, while continuing to farm. He married at age twenty, and he and his wife,

Sally, had three children.

Their first child, born two years after their marriage, presented John and Sally with a major decision. The Congregational Church practiced infant baptism, a practice about which the Pecks were skeptical. This prompted the new parents to enter into a thorough study of the Bible, and to reach a conclusion that baptizing their newborn infant was not necessary. Consequently, they united with the Baptist church at New Durham, New York, in 1811.

Soon afterward, John Mason Peck felt called to preach. He surrendered to the call at age twenty-two and was licensed to preach that same year. The text of his first sermon was the Great Commission, Matthew 28:19, 20.

Daily Bible Readings

Monday	Joshua 14:6-14
Tuesday	I Samuel 17:31-40
Wednesday	Acts 4:1-14
Thursday	Acts 4:23-31
Friday	Acts 14:1-7
Saturday	I Timothy 4:1-12

The Pastor

Peck's first pastorate was with the Baptist church at Catskill, New York. He stayed there only one year, struggling on his annual salary of \$61.95. Had he not also taught school, his growing family would have suffered.

His second church, in Amenia, New York, was larger. He still had to teach school and farm, but life there was easier. He was ordained at Amenia in 1813.

On June 15, 1815, something special happened to John Mason Peck that changed his life. While attending a meeting of the Warwick Association, he heard Luther Rice preach one of his great missionary sermons. Peck was inspired by the bold preaching of Rice and stirred by the missionary stories of William Carey, William Ward, John Marshman, and Adoniram Judson. That night Peck welcomed Rice into his home, and the two stayed up almost all night visiting and talking about missions.

Rice then sought Peck's help. He asked him to visit the churches of central New York, pleading the cause of missions. Peck did so, and the two became close friends with a special burden for missionary outreach in common.

Later Peck conferred with Rice about missions work in the west. He knew places like India and Burma to be great missions fields, but he also felt the need of the western territories of America to be great. They spoke often about that possibility, wondering where the first mission station could be located.

The Pioneer

Luther Rice, the great Baptist organizer and promoter, realized that John Mason Peck was serious about becoming America's first missionary to the west. Therefore, Rice recommended that Peck further his education and begin preparation for the adventure. Meanwhile, Rice started promoting Peck's cause among the Baptist churches.

Peck entered school in Philadelphia, and had vigorously studied for one year when the opportunity materialized. The Triennial Convention met at Philadelphia in May of 1817 and, after much discussion and debate, elected John Mason Peck and one of his fellow students, James E. Welch, as missionaries to the west. They were to enter "the Mississippi Valley to found churches, schools, and a college."

A commissioning service followed at the Sansom Street Baptist Church in Philadelphia, and that night Peck wrote the following prayer of dedication in his diary: "I have now put my hand to the plow. O Lord, may I never turn back — never regret this step. It is my duty to live, to learn, to labor, to die as a kind of pioneer in advancing the gospel."

John, Sally, and their children departed in a one-horse wagon from Litchfield, Connecticut, on Friday, July 25, 1817, and arrived in St. Louis 125 days later. The trip of fifteen hundred miles, through the forests and prairies of pioneer settlements, ended on December 1, 1817, with John Mason Peck a very sick, weak, and weary man.

Peck, however, soon recovered from his illness and started to work. His first move was to rent the back room of a store, on the west side of the Mississippi River near St. Louis, and to set up a day school and mission station. Two months later he and Welch rejoiced over their first two converts — two men who were then baptized in the river. From there the work expanded quickly. Within three years the missionary team had organized approximately fifty day schools or Sunday Schools, and were overseeing their operation.

(Sunday Schools were just beginning to develop in Baptist churches in the early 1800s, and day schools offered a secular education. However, one of the principal textbooks in the day schools was the Bible!)

Peck's first great difficulty occurred in 1820. The Triennial Convention, believing the churches closer to that area to be strong enough to carry on the work and desiring to refocus their efforts on another location, decided to withdraw support for Peck and Welch in the Missouri territory, and recommended that they move elsewhere. Peck disagreed. The churches were not stable enough, and the pastors were either too few or too spiritually immature to carry on the work. And in the extreme, as Peck told the convention, sometimes the more self-proclaimed preachers were too drunk!

Peck, therefore, stayed on without the aid of the Triennial Convention. However, after a few months of difficulty and despair, the Massachusetts Baptist Missionary Society began to support him at five dollars per week, a sum for which he had to give frequent reports and turn in all receipts.

Peck continued opening up the west to the gospel. With new resolve and endless energy he founded churches, organized Bible societies, formed missionary associations, and built schools. Consequently, he became known as "the man with twenty hands," the man who "was himself a whole missionary union," and "the master builder of the west."

The Promoter

In addition to his tireless efforts as a grassroots missionary, John Mason Peck proved himself as an efficient administrator. And, because of the pioneer status of the territory, he was given numerous opportunities to organize programs and lead people.

He loved, for example, to use tracts. Where his missionary journeys carried him in what he called "the great valley," his saddlebags were always packed with Bible and pamphlets. And through those connections he became one of the first leaders of the Baptist General Tract Society — using the organization as his principal source of supplies.

Peck, believing in the power of the printed word, also founded a weekly journal. He was the first editor of *The Western Pioneer*.

In October of 1818, Peck organized the first missionary association west of the Mississippi River. He led the churches of Illinois and Missouri in forming the United Society for the Spread of the Gospel.

That pioneer missionary served two terms in the Illinois State Legislature, where he fought hard against slavery. He was credited with being a "decisive factor" in preventing Illinois from becoming a slave state.

While living in Rock Springs, Illinois, Peck founded Rock Springs Seminary. Later it was moved to Alton, Illinois, where it was consolidated with Shurtleff College.

He was also called to serve as Executive Secretary of the American Baptist Publication Society of Philadelphia. Because he felt strongly in developing a "reading, thinking, working, and devotedly religious people," he enjoyed serving as their administrator from 1843 till 1846.

Working with the Baptists of Massachusetts, Peck was also instrumental in helping to organize the American Baptist Home Missionary Society. Finally, in 1853, the pioneer missionary became the administrator of the American Baptist Historical Society.

Truly John Mason Peck was a bold, hard-working individual. He died at age seventy-nine, "worn out in the Master's service."

Charlotte "Lottie" Digs Moon:

The Patron Saint of Southern Baptist Missions

Acts 18:23-28; Romans 16:1-5

Charlotte "Lottie" Digs Moon, the patron saint of Southern Baptist missions, fits nicely into a long line of women who have served the Lord magnificently. William Carey's historic beginnings would not have been so memorable without the willing sacrifices of Dorothy Carey. Adoniram Judson's ministry in Burma would have suffered greatly had it not been for the loving patience and kind perseverance of Ann Judson. John Mason Peck's trip to the West would not be one of America's great stories had Sally Peck refused to board the one-horse wagon with her children for the fifteen-hundred-mile trip to St. Louis. And the Foreign Mission Board of the Southern Baptist Convention would not be making quite the strides it is today without the determined work and capable leadership of Lottie Moon long ago.

The witness
of women
on the
missions
field is
invaluable.

The role of Christian women in missions is not identical to that of Christian men, but women have always played an important part in missionary outreach. A woman (Mary) was the first person to know about the birth of the Savior and one of the last at the cross. A woman (Mary Magdalene) was the first person to know that Jesus had been resurrected, to see the glorified Savior, and to proclaim the good news. A woman (Lydia) was the first recorded convert in Europe, and women like Priscilla, Phebe, and many others helped to chart Christianity's course in its first outreach to *"the uttermost part of the earth"* (Acts 1:8).

Now to that list is added the name and biography of Charlotte "Lottie" Digs Moon, a veteran missionary who spent forty years of hard missionary labor in North China.

A Young Lady in Virginia

Lottie Moon grew up in a devout Christian home in Virginia. As a child she was skeptical about Christian beliefs and even scoffed at religion. At age sixteen, however, her thoughts about Christ changed

and she trusted Him as Savior.

Her home life was one of privilege and affluence. Few girls in that time received an education outside of the home. But Lottie and her sisters attended the best schools, and Lottie proved herself to be a brilliant student, especially in the discipline of languages.

Lottie Moon's older sister, Orianne, became the first female physician in Virginia. She was a surgeon for the confederate army during the Civil War. Lottie's younger sister, Edmonia or "Eddie," also became a missionary in China, but her tenure was only four years.

Lottie Moon made her mark on society too. She was a short lady, a little over four feet tall, and very sensitive about her height. After the Civil War she became a teacher in Kentucky; she later moved to a teaching position in Georgia.

Lottie considered marriage twice — once in 1861 and again in 1877. Crawford H. Toy was the man on both occasions, but marriage never became a reality. Toy was appointed as a missionary to Japan in 1860, but he never went; instead, he became a professor at the Southern Baptist Theological Seminary. Due to his views on the Old Testament, he was forced to resign in 1879. Later he withdrew from evangelical church life.

Lottie Moon took the opposite route. After listening to a sermon by her pastor in February of 1873, she went forward and surrendered her life to missions. She said, "I have long known that God wanted me in China." In July of the same year the Foreign Mission Board of the Southern Baptist Convention appointed her as a missionary to China. She would not be the first female missionary in China or the last. But no missionary, male or female, would have more impact on China than Lottie Moon.

(China was the first major mission field of Southern Baptists. Lewis Shuck and his wife, Henrietta, were their first missionaries in 1835. R. H. Graves, a physician from Maryland and one of the most notable China missionaries, served for fifty-six years (1856-1912), as well as many others. Edmonia, Lottie's younger sister, arrived in 1872, one year before Lottie.)

Daily Bible Readings

Monday	II Kings 4:8-17
Tuesday	Matthew 27:54-61
Wednesday	Mark 14:3-9
Thursday	Luke 7:36-50
Friday	Acts 16:6-15
Saturday	Acts 18:1-11

A Seasoned Champion in China

Lottie Moon was highly cultivated, very pious, self-sacrificing, heroic, courageous, and industrious. The secret to her marvelous success in China, however, was the willingness and grace with which she integrated into Chinese culture. At that time, China was wide open to

missionaries. Wars, world trade, and foreign aid had opened the doors. A few government officials resisted and caused trouble, but most of the people gladly received what the Americans had to offer. And Lottie Moon offered it so graciously! She learned their language, dressed as they dressed, and touched their lives where they lived. Evidence of her graciousness is exhibited in the following excerpts of a letter written to H. A. Tupper. "We need to go out and live among them, manifesting the gentle and loving spirit of our Lord....We need to make friends before we can hope to win converts." The letter was dated March 19, 1887.

Lottie Moon's first assignment was in Tengechow. Her primary duty there was the operation of a school for girls. Lottie, however, spent most of her forty years in Pingtu, a city in North China where she was the only American missionary. Lottie, therefore, relied heavily upon the help of male national missionaries. Together they conducted the normal ministries of a missions program, handing out tracts in Pingtu and surrounding villages and speaking wherever crowds gathered. Often Lottie would stop her rickshaw and stand to teach the Chinese people. She did not intend to preach. That was not her calling. However, some of her American counterparts occasionally accused her of preaching, and to that she responded by insisting that they "send a man to do a better job." In time, due to her persistent and positive spirit, Lottie Moon won the respect and trust of her American peers, and they accepted her active role as a missionary.

Lottie Moon also won the hearts of the Chinese people. She sacrificed her personal fortune, persevered through years of lonely service, and often refused furloughs because there was no one to take her place. By God's grace and against all odds, she built a great work in North China and touched the lives of countless Chinese people.

A Patron in the Cause of Missions

A patron is one who supports, protects, or champions a cause. So, without question, Lottie Moon was a patron! She did all three in the cause of Southern Baptist missions, and became known throughout the convention for her heroics.

Through letters to her friends at home, articles in Christian periodicals, and infrequent trips home during which she gave dramatic speeches in Chinese dress, Lottie Moon stirred the hearts of Southern Baptists toward missions in China.

She especially had an impact on women. Lottie Moon encouraged them to support missions work and to surrender to missions fields. She insisted that their personal involvement was critical to the cause, but she never recommended that they be separate. Her philosophy was "organization in subordination." Even in helping to found the Woman's Missionary Union (WMU), which organized in 1888, she

wrote, "Separate organization is undesirable, and would do harm."

In 1887 Lottie Moon wrote to the Baptist women of Virginia and suggested that they receive a special Christmas offering so that she could come home on furlough. Their extra contributions would keep Lottie from spending other mission monies, and it would provide the women with a special opportunity, as Lottie said, to "send forth the good tidings of great joy into all the earth." The women, knowing that Lottie Moon had already exhausted her large inheritance on Chinese missions, responded with interest. They immediately set a goal of \$2,000.00, and proceeded to collect \$3,315.29. The offering caught on, continued, and expanded to include church-wide Christmas offerings for all missions endeavors of the Foreign Mission Board. In 1918 the offering was officially named the "Lottie Moon Christmas Offering for Foreign Missions," and today's offerings are in the neighborhood of 100 million dollars.

An Inspiration in Religious History

Hardships relating to the Boxer Rebellion (an uprising of some Chinese people in North China during 1899-1900 — directed against foreigners and the foreign influence of imperialism) and the widespread floods and famines in North China in 1898-1899 broke Lottie Moon's health and pushed her dangerously close to depression. When food became scarce, Lottie refused to eat, hoping to save food for the Chinese girls in her school; but this only added to her health problems.

Cynthia Miller, a nurse from the States, was sent to China to escort Lottie home. They left China and traveled to Kobe, Japan. There Lottie grew ill, clasped her hands into the traditional Chinese style, fell into a coma, and died on Christmas Eve of 1912. As required by Japanese law, her body was cremated and her ashes were then sent home to Richmond, Virginia, for a simple memorial service. The epitaph on her tomb stone read "Faithful unto death."

That next year, in honor of Lottie Moon, Southern Baptist men and women rallied to have the largest Christmas offering ever. Her life and ministry had inspired them to greater heights of missions support and caused Christian women to recognize that their witness on the mission field was invaluable.

Johann Gerhard Oncken

The Father of the Continental Baptists

Luke 4:14-20, 29-32

India was the field “white already to harvest” (John 4:35) to William Carey and William Ward; Adoniram Judson felt the same way toward Burma; John Mason Peck had special feelings for America’s west; and Lottie Moon and her fellow missionaries had a deep burden for China. But who cared about Europe? Who in modern times, in the likeness of Paul and his missionary teams (Acts 16-28), would enter the old country preaching, baptizing, and founding churches?

Mission
work begins
at home.

A European returned to Europe! Johann Gerhard Oncken (1800-1884) left England to return to Germany, the place of his birth, to tell his countrymen about Christ. And in doing so he became known throughout Europe and the Christian world as the “Father of the Continental Baptists.”

Johann Gerhard Oncken’s life and ministry illustrate an outreach principle taught in the Bible; namely, that missions work begins at home. That is Jesus’ teaching recorded in Luke 24:47 and Acts 1:8, and it was His practice according to Luke 4:14-20, 29-32.

To send missionaries across the oceans and to support them on foreign fields is essential to fulfilling the Great Commission. However, to step across the street to tell a lost neighbor how to be saved is equally urgent. That’s where outreach starts. That’s where Christians show true earnestness in missions. And that’s what is taught by the instruction and example of Christ, and the biography of Johann Gerhard Oncken.

A Place to Begin

Johann Gerhard Oncken was born in Varel, Germany. The year was 1800, and life in Europe was uneasy. When Johann was five, his father, in order to escape the oppressive rule of Napoleon, fled to Scotland and left Johann behind to be reared by his grandmother. Johann was christened in the Lutheran church as a baby and was

confirmed at the age of fourteen.

Johann spent his boyhood years working as an apprentice of a merchant. However, greatly missing his father, Johann moved to Scotland at his first opportunity. Later he moved to England, and it was there that Johann was saved at age nineteen in a Methodist church.

He immediately became zealous in sharing his faith. He used his limited funds to purchase and distribute tracts, and he spent much of his time in personal witnessing. Johann also married in England, and he and his wife had two children.

Johann soon developed a special burden for his native country. Catholic and Lutheran churches were prevalent in Europe, but no one was carrying the illuminating torch of evangelical truth. Therefore, at age twenty-three and with the blessing and support of the British Continental Society, Johann returned to Hamburg, Germany, as a missionary. He also gained the backing of the Edinburgh (Scotland) Bible Society in 1828.

With serious questions about infant baptism and baptism by immersion, Johann conducted a thorough study of the Bible. Gradually, over the course of a number of months, he and his wife became convinced that Baptist views were right and that they needed to become Baptists. But that presented the Onckens with a major problem. There were no Baptists present in Europe to baptize them! So they waited and ministered, knowing that God would solve the problem in His own time and way.

In approximately five years Barnas Sears, a Baptist from America who was studying in Germany on sabbatical leave, met with the Onckens. They sought his help, and after conferring with Baptists in the States about the situation, Sears baptized the Onckens and five others in the Elbe River on the night of April 22, 1834. Because of the threat of possible persecution by the state church, the baptismal service had to be conducted in darkness and secrecy. But the service was gloriously accomplished, and a Baptist church, which survives today, was organized in Hamburg.

In 1835 Johann Gerhard Oncken was appointed as a missionary of the Triennial Convention.

Daily Bible Readings

Monday	Ezekiel 33:1-9
Tuesday	Matthew 4:21-25
Wednesday	Mark 5:1-20
Thursday	Luke 24:46-49
Friday	Acts 1:4-9
Saturday	Acts 11:19-26

A People to Influence

Johann Gerhard Oncken was true to Jesus' command in the Great Commission. In time his outreach ministry extended to other countries and continents, but his first love was to the people of his

homeland. Germany was Oncken's "Jerusalem," and Jesus had made it perfectly clear that home was the place to begin. *"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"* (Acts 1:8).

The church that was established in 1834 at Oncken's baptism had seven charter members. The first seven worked hard at distributing tracts and witnessing, but they found the business of building a church in Germany to be very difficult. By 1839 the church had experienced only moderate growth, reaching seventy-five.

The problem was persecution. Church members had to constantly watch their steps and keep low profiles, hoping not to disturb government officials or leaders of the state church. Oncken especially had to be careful, and still he was imprisoned several times in the Winsen State Prison.

The church's first great opportunity to reach the masses came in 1842. A huge fire engulfed a large portion of Hamburg, leaving literally hundreds of people homeless. Quickly the church sprang into action — using three stories of their old four-story warehouse, which they had converted into an economical church building, to house the homeless. The displaced Germans were given a bed, clothes, food, and Christian love; as a result, many of them were saved. Also, as workers came in from outlying areas, Oncken and the church reached out to them in the same benevolent spirit. They, too, were impressed, and a host of them trusted Christ as Savior; many took their new found faith home, once Hamburg was rebuilt.

Then something else happened. Government officials changed Germany's constitution in 1848, allowing the people religious freedom. Additional freedoms were extended in 1860, and Oncken and the church were finally allowed to freely share Christ without the fear of reprisal.

The new constitution fit Oncken very well! His motto was "Every Baptist a Missionary"; now they could put it into action. Oncken taught church members conservative beliefs, the value of local church life, and he helped them to develop spiritual gifts. But his emphasis was on witnessing. Therefore, he encouraged all of his Christian friends to "immediately witness, everywhere."

Consequently, by 1850, the church supported three full-time missionaries, conducted large relief ministries for the poor, and contributed to other missionary societies which were building churches in other European countries. Furthermore, on April 17, 1867, the First Baptist Church of Hamburg enjoyed dedicating their new church building to the Lord; a great building that seated fourteen hundred. Charles Haddon Spurgeon, the famed pastor of the Metropolitan Tabernacle of Newington, England, was invited to preach the dedication message.

A Platform to Build

Oncken began work at his "*Jerusalem*." Then that work was used as a platform to push on to his "*Judaea*," "*Samaria*," and "*earth*." Julius Wilhelm Kobner (1806-1884) and Gottfried Wilhelm Lehmann (1799-1882) helped him in his outreach. Oncken met Kobner while he was singing Christian songs aloud in the Winsen State Prison (they were fellow inmates), and Lehmann was one of the original members of the Hamburg church. The three worked nicely together. Oncken was the missionary preacher, Kobner the missionary singer, and Lehmann stayed at home in Hamburg, maintaining and advancing the ministry of the church.

Oncken and Kobner were tireless in their missionary journeys. They traveled to the Netherlands, the Balkans, Hungary, Russia, Sweden, Denmark, Switzerland, France, Prussia, Rumania, Bulgaria, Poland, and other European countries winning converts, organizing churches, and training workers. Passing out tracts in various European languages, which they obtained from the American Baptist Tract Society, was also an important element of their outreach ministry. By 1879 Oncken and his coworkers had distributed tons of tracts and over two million Bibles to the people of Europe.

In 1848, the first year of religious freedom, Oncken played a leading role in establishing the first regularly published Baptist paper in Europe. He baptized Frederick Nilson, which led to the organization of the First Baptist Church of Sweden. In 1849 he helped to found a seminary in Hamburg, and he was instrumental in forming the Union of the Associated Churches of Baptized Christians in Germany and Denmark. And the subsequent years of his ministry were just as busy and productive. He never stopped serving, and his ministries were just as enduring. The Oncken Press, for example, still functions. It was destroyed by the bombs of American planes in World War II, but it was rebuilt and continues to operate today.

Oncken's ministry even reached the States. He traveled to America in 1854 to minister to German communities. There he encouraged German immigrants to organize Baptist churches, and he helped them to set up an association of their churches. The association was so successful that by 1882 they had churches from New England to Texas, and were supporting forty-eight home missionaries.

In his later years, Oncken grew tired and wore out. In those years he had a few disagreements with his associates, and he reportedly became impatient with people who didn't see things his way. But that didn't take away from his work. He had accomplished too much! Therefore, when he died in 1884, the church buried him close to the building and placed at his head a tombstone which reads "In Memory of our Never-to-be-Forgotten Pastor." For truly he was the "Father of the Continental Baptists."

Harold Morris

The First BMAA Missionary

Romans 12: 1, 2

Harold Morris (1925-1970) was the first foreign missionary of the North American Baptist Association (NABA), known today as the Baptist Missionary Association of America (BMAA). His life and ministry, though not long in years, were filled with initiative, milestones, and successes. In some outreach endeavors he was the forefather; in others he was the front-runner. Regardless of his position, he was always busy, always serving, and always striving. His commitment to Christ and missions was true and total.

Harold Morris' past commitment is a challenge today. His biography will surely inspire all Christians to a greater work in missionary outreach, whether their calling is on-the-field labor or off-the-field support.

The task of worldwide outreach requires total commitment from missionaries.

A Background for Missions

Harold Morris was born on August 2, 1925, in Clarksville, Texas. He was one of two sons born to C. M. and Avis Morris. Lois Morris, Harold's wife, was born on September 19, 1926, in Phoenix, Arizona. She was the only daughter of Franklin and Margaret Frew.

Harold and Lois Morris had seven children. James and Caroline died on the mission field in Brazil and are buried in Campinas. David was killed in an accident in the United States a number of years ago. John, Philip, Stephen, and Cathy survive.

Harold Morris took on various jobs as a child and as a young adult. He started at odd jobs on a farm, and then proceeded to regular work at a dairy. He also helped engineers on the Alcan Highway in British Columbia, spent one summer at the Hartford Atomic Plant in Washington, and worked for the May Company in Los Angeles, California, and for the Youngstown Sheet and Tube Company in Ohio. Even then, by the variety of Morris' jobs and experiences, God was preparing His future missionary. Brother Morris later proved himself to be a very versatile outreach worker.

He further prepared himself through his education. After graduating from high school at Stamps, Arkansas, he attended Magnolia A & M College in Magnolia, Arkansas. He was also a student at Texas A & M College at College Station, Texas; the Bible Institute of Los Angeles, California; California Baptist Theological Seminary at Covina, California; and Geneva College at Beaver Falls, Pennsylvania.

Daily Bible Readings

Monday	I Chronicles 29:1-5
Tuesday	Matthew 16:21-25
Wednesday	Mark 10:23-30
Thursday	Luke 14:25-35
Friday	Romans 8:5-13
Saturday	I Peter 4:1-11

While he was enrolled at Magnolia A & M College, which is now Southern Arkansas University, Brother Morris was saved. A missionary, Clyde Leslie, led him to the Lord in his dormitory room. Mrs. Morris was saved at the age of sixteen, and was baptized at the Madison Street Baptist Church, Rochester, Pennsylvania, in 1948.

Brother Morris surrendered to the call of the ministry in July of 1944, and was ordained by the Shiloh Union Baptist Church in Stamps, Arkansas, on May 18, 1948.

A Commitment to Missions

Christianity is essentially a religion of commitment (Romans 12:1, 2). Without a presentation of the believer's life to the will and work of God and an effort on his part to reach the lost, teach the saved, and minister to people, Christianity will not work. Christianity is founded upon the principle that its followers will gladly, not grudgingly, give themselves in devotion, dedication, and sacrifice to God's work. Because Christ gave himself for them, real Christians believe that a commitment to missions is their "*reasonable service*" (Romans 12:1).

In relation to foreign missions, most Christians dedicate themselves to off-the-field support rather than on-the-field ministry. But that was not the case for Harold and Lois Morris. From the outset of his Christian experience, Brother Morris knew that he was called to be a foreign missionary, and he was committed to that calling. In an interview with the missions office personnel, Brother Morris said, "I was always inclined to do missions work, and even while I was attending Magnolia A & M College I spent much time with missionaries Clyde Leslie, W. A. Chisholm, and Brother Hampton. When the Lord called me to preach I immediately felt that my calling was to mission work, and it was in this work that I met my wife Lois in Los Angeles, California."

Brother Morris did not wait for official missionary status or salary. Instantly he and Mrs. Morris began the work of missionaries. They reached out first to people on Los Angeles' "skid row," and they also

ministered in jails and private homes. Later they did outreach work in the mountains of Kentucky, as well as in western Pennsylvania. Then, in 1950, a new association of Baptist churches, the North American Baptist Association, called him to be their first foreign missionary. His field of labor was Brazil.

A Group to Support Missions

A foreign missionary needs a support group. The early missionaries of modern history had the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions, and Brother Morris had the NABA. Both groups worked efficiently then, and still do in some form today.

The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions, for the sake of brevity, became known as the General Convention. And because they met every third year, they also took on the name Triennial Convention.

The Triennial Convention gave rise to the Southern Baptist Convention in 1845 as southern Baptists separated themselves from northern Baptists, largely — but not entirely — due to slavery concerns. The Southern Baptist Convention started with 4,126 churches.

In 1924, because of disagreements over church representation and missions administration issues, two large splinter groups broke away from the SBC and adopted the name American Baptist Association (ABA). Basically this was a group of Texas churches led by Samuel A. Hayden (The Baptist Missionary Association) and a group of Arkansas churches led by Ben M. Bogard (The General Association).

In time, church representation matters surfaced again in the ABA, and in 1950 a group of approximately nine hundred churches came out of the ABA to begin a new association called the North American Baptist Association (NABA). Their first annual meeting was held in Temple Baptist Church of Little Rock, Arkansas, and their first elected foreign missionary was the person about whom this biography is written, Harold Morris.

The NABA first concentrated their foreign missions efforts in Central and South America. Consequently, the appearance of the word "North" in their name did not well serve their missions work in those foreign lands. Therefore, the name was changed in 1969 to the Baptist Missionary Association of America (BMAA).

Today the BMAA supports 22 foreign missionaries, 7 interstate missionaries, 5 partnership missionaries, 6 language translators or coordinators, and 140 national missionaries.

A Work of Missions

Brother Morris and his family arrived at Campinas, Brazil, and started to work. He was a visionary, one who was ready to get some-

thing going and to get it done. He had a gift for motivating people, and he was known for his prayer partners and special times of prayer. Often he would invite two or three people to meet him early in the morning to petition God's blessings upon that day's work.

Brother Morris especially excelled in inviting people to Christ. That was the joy of his three terms as a missionary in Brazil. And there were many more accomplishments.

For example, when Brother Morris first went to Brazil, he realized the need for a printing press on which associational Baptist literature could be published in the Portuguese language. So he borrowed the necessary funds and established a printing business which became an effective tool in spreading the gospel.

As a pioneer missionary, Brother Morris also founded the Baptist Theological Seminary of Campinas, and he established a children's home in the same city. He was a tireless worker with a broad smile who lived his commitment to God until he furloughed to the United States in 1962 on a medical leave.

Due to a faulty valve, Brother Morris' heart had grown weak. Therefore, he had to leave the work which he had begun in Brazil. But he never lost his vision and zeal for missions. He dreamed of one day returning to the field of outreach, maybe Canada, France, or Portugal. But those wishes never materialized. He was still young, but his health had been broken and would not permit him to return to foreign missions.

So Brother Morris turned his attention to another field. That is, he began to minister to young people of the BMAA, urging them to get involved in the cause of missions. He traveled from church to church, organizing youth groups into "Harvest Gleaners." He encouraged them to read missions stories in *The Gleaner* (the monthly missions magazine of the BMAA), to get acquainted with their missionaries, and to become off-the-field supporters of missions.

To further unite the youth groups in this special program, Brother Morris also started a radio ministry over station KSTL in St. Louis, Missouri. The first broadcast, which included Christian music, articles from *The Gleaner*, and a Bible message, was aired on September 4, 1965. From there the radio program experienced rapid growth and became known as the "Harvest Gleaner Hour." In 1968 the BMAA made the "Harvest Gleaner Hour" a full department of the association and elected Brother Morris as its first director. Today, the former "Harvest Gleaner Hour" is called "LifeWord," and the scope of its radio ministry is worldwide.

On November 8, 1970, at 10:00 p.m., in the Baptist Hospital of Little Rock, Arkansas, Brother Morris died. On that very day, in BMAA churches across the nation, a special offering was being received for the radio ministry. Brother Harold Morris died on "Harvest Gleaner Hour Sunday," which was an appropriate day for God to call His committed servant home to rest.

Melvin Arrington

Jungle Missionary

Psalm 121:1-8

On January 31, 1982, missionary Melvin Arrington and his wife, Katherine, visited the church which I pastor, Magnolia Baptist Church of Hattiesburg, Mississippi. The people were excited. A number of them had been keeping up with their mission work in the jungles of Bolivia through *The Gleaner* articles, and they were eagerly awaiting an opportunity to fellowship with the furloughing missionaries and to hear their reports.

When the services took place, no one was disappointed! The jungle missionaries were everything the articles had indicated them to be, and more. Their presence was so awing, their tales so unusual, and their utter dependence upon God so inspiring that their visit is still the subject matter of casual conversation in Magnolia Baptist Church.

To do the Arrington biography justice in one brief lesson will be difficult, if not impossible. Time and space will not permit the telling of their whole story. However, enough information can be given to serve a good purpose. And that purpose is to challenge and inspire all Christians to a higher level of missionary outreach.

Missionaries often find themselves in circumstances in which they can turn to no one but the Lord.

Preparation at Home

Melvin Arrington was born on January 13, 1919, in Hattiesburg, Mississippi, to Moses and Eulalie Arrington. Katherine Arrington was born on March 7, 1924, in Mize, Mississippi, to Hamilton and Leona Byrd. Melvin and Katherine met in Jackson, Mississippi. He was a soldier coming home from World War II; she was a nurse for the Jackson Infirmary. On September 11, 1948, they married.

The Arringtons had two children. Buddy was born on July 26, 1949. Mary Jane was born on May 6, 1955. When the parents departed for Bolivia, Buddy stayed at home to help his grandmother and to finish college; Mary Jane tagged along as a twelve-year-old girl and did very well as the daughter of pioneer missionaries.

Melvin Arrington, by his own testimony, lived a rugged life before his salvation experience. However, he was saved in the spring of 1957, made a public profession of faith on April 17, 1957, and he and Katherine were baptized on April 28, 1957, by pastor Ray Thornton at Bethel Baptist Church of Jackson, Mississippi.

On March 10, 1959, he surrendered to God's call to preach, and he felt the call to missions soon thereafter.

Already an accountant by trade, he enrolled in Mississippi College at Clinton, where he received a B.A. degree in 1963. Then he and his family moved to Jacksonville, Texas, to further prepare for the ministry at the Baptist Missionary Association Theological Seminary. He graduated in 1966 with a bachelor of divinity degree.

Prior to his sixteen years of faithful service in Bolivia, Brother Arrington pastored Zion Baptist Church, Anguilla, Mississippi; Ward Prairie Baptist Church, Fairfield, Texas; and Liberty Baptist Mission, Greenville, Mississippi.

Permission From the Association

Brother Arrington's unique call to missions was a first for the BMAA. His heart's desire was to serve in the jungles of Bolivia. The association's personnel committee, however, did not at first share his burden. They were afraid that Brother Arrington's age, forty-six, would be too much of a deterrent to such a new and difficult mission effort; so they declined his request.

But Brother Arrington did not give up. He had seriously prepared for that task for seven years, and he was sure about his calling. So, in a kind but persistent manner, he continued to seek the permission of the personnel committee. Because of his determination, at the association's annual meeting in 1966, Melvin Arrington was elected the first BMAA missionary to Bolivia.

Performance in Bolivia

Once elected, Brother Arrington pulled out his maps and looked for the most remote area of Bolivia. He decided on the jungle territory outside of Santa Cruz, and made final arrangements for their long-awaited departure.

Upon their arrival in Santa Cruz, the Arrington family purchased a home, and before long Baptist services were held in their house. In time a church was organized — Bethel Baptist Church — which was

Daily Bible Readings

Monday	Psalm 31:14-24
Tuesday	Isaiah 41:1-13
Wednesday	John 16:29-33
Thursday	Philippians 4:4-7
Friday	II Thessalonians 3:1-5
Saturday	II Timothy 4:9-18

the first Missionary Baptist church in Santa Cruz.

From Santa Cruz, Brother Arrington ventured out on scouting expeditions, trying to make contact with jungle Indians. That's the way that he met the Yuracare Indians, a tribe of people who lived on the Chapare River. Though some of the Indian tribes in Bolivia killed outsiders on sight, the Yuracares seemed to be receptive to Brother Arrington and his ministry.

Brother Arrington then returned to Santa Cruz and started making plans to minister to the Yuracares. With the aid of missions director Craig Branham and the BMAA's first missionary pilot, Marvin Loyd, he and his family moved up the Chapare River in a small house boat to live on the banks of the jungle river in the foothills of the Andes.

The Arrington family, as well as their parakeet, monkey, and German shepherd dog, were soon living in a tent and ministering to a tribe of Indians who had never heard the evangelical message.

Later, with the help of Jerry Kidd and Jurl Mitchell, he moved farther up the river. There they built an airstrip, a house, an outhouse, a bath house, a small medical clinic where Mrs. Arrington practiced medicine, and a church building. The latter building, which was twenty-four by forty-eight feet in size, gave shelter to a happy church group, whose favorite hymn was "Sweet By and By."

For sixteen years the Arringtons had to dodge vampire bats and other jungle dangers, sleep under mosquito nets, and do without many luxuries; but their work resulted in the establishment of the First Missionary Baptist Church of the Chapare.

By the time that Brother Arrington's age and health would no longer permit him to stay in Bolivia, the church had her own Yuracare pastor, Brother Remberto Bruno. He met Christ and learned Christian ministry under Brother Arrington's loving care.

Pastoring in the States

Upon returning to the States, Brother Arrington became the pastor of the Pear Orchard Baptist Church in Jackson, Mississippi. However, on January 6, 1984, he had a massive heart attack and died at the age of sixty-four.

As an expression of appreciation for this great missionary, BMAA people sent memorial offerings in Brother Arrington's name to the association's department of missions and to the seminary. This comforted Mrs. Arrington, who later wrote in a thank-you note to *The Gleaner*: "God did not choose to allow us to return to the mission field, but through a memorial others can go." Then she signed the note with Psalm 121, for God had truly been their "keeper" in the jungles of Bolivia.

Jack Bateman

Overcoming Adversity

Romans 8:35-39

To turn on the radio in communist China could be to hear retired foreign missionary Jack Bateman announcing the Good News that Jesus saves. He has been LifeWord's Chinese language preacher for fourteen years, coordinator for the last two years, and is scheduled to begin preaching again at the rate of two sermons per week over Trans World Radio for LifeWord to the 1,214,000,000 people of China.

Or to attend the Chinese Church of Plano, Texas, could be to witness Brother Bateman in the pulpit sharing the gospel, or to see him ministering to the church people as their interim pastor. Or to visit Brother Bateman at his home in Arlington, Texas, could be to see him working at his duties as the Chinese language coordinator for the BMAA Department of Missions.

Brother Bateman is a very busy man, and his wife, LaTrell, still serves faithfully by his side. Since their marriage on June 27, 1950, they have worked together in reaching Chinese-speaking people as missionaries in Taiwan, over the radio in mainland China, and as fellow church members in the United States.

All missionaries have to overcome adversities, including the Batemans. They know Jesus' words, "*In the world ye shall have tribulation*" (John 16:33), to be true. However, they also know His next statement to be equally true: "*Be of good cheer; I have overcome the world.*" In thirty-seven years of faithful duty in Taiwan, the Batemans never experienced a difficulty that could not be ultimately conquered in the power of God (Romans 8:35-39).

In God's
love mis-
sionaries
can over-
come all
obstacles.

A Prisoner of War

Jack Bateman was born in Tien Tsin, China, on January 18, 1928. His mother was Chinese, and his father an American. He had an older brother and a younger sister.

When war broke out between China and Japan, Jack and his brother and sister were placed in a Methodist mission. While they

were there, a Baptist missionary, John Blaylock, came and asked for the Bateman children to come live with him. As the war escalated, missionary Blaylock decided on a bold attempt to reach the United States. They were able to secure passage on a ship going as far as the Philippine Islands, but there they were

arrested by the Japanese and placed in a prisoner-of-war camp of approximately two thousand men, women, and children. For the next three years and one month, young Jack Bateman learned about the uncertainties of life and the difficulties of confinement. Starvation and deprivation were common in the camp until their liberation in 1945.

Later, Brother Bateman would be able to look back on his prisoner-of-war experiences in the light of Romans 8:28, and see how the camp prepared him for the mission field. It was there that he learned how to be patient, how to deal with isolation, and how to accept the fact that material things were not the most important assets in life. Furthermore, the camp gave him another opportunity to work on the two languages that he would need most for the work in Taiwan — Chinese and English. Therefore, Brother Bateman could truly say that *"all things work together for good to them that love God, to them who are the called according to his purpose."*

A Preacher in Preparation

Jack Bateman, at age seventeen, was saved in the Antioch Baptist Church, Antioch, California, and was baptized by the Concord Baptist Church, Concord, California. On Easter Sunday in 1946, at Taft, California, he surrendered to the ministry and to foreign missions.

The next year a group of BMAA preachers went to the West Coast on a recruiting trip for the Jacksonville Baptist College of Jacksonville, Texas. Brother Bateman was impressed by their presentation, and he decided to enroll at JBC to prepare for the ministry of missions.

He received an associate of arts degree from Jacksonville College in May, 1951. However, that was not his only find in Jacksonville. He also found LaTrell Johnson, the daughter of Mr. and Mrs. Warren Johnson of Lubbock, Texas, who had come to Jacksonville to study the Chinese language with the young preacher. LaTrell was born on December 18, 1930, was saved at the age of nine, felt called to minister to Oriental people at the age of thirteen, and married Jack Bateman at age twenty.

Daily Bible Readings

Monday	Psalm 3:1-8
Tuesday	Matthew 5:11, 12
Wednesday	Acts 5:29-42
Thursday	II Corinthians 1:1-11
Friday	II Corinthians 2:14-17
Saturday	II Timothy 2:7-15

A Missionary in Taiwan

While pastoring the Woodland Baptist Church of Gilmer, Texas, Brother Bateman was elected as a BMAA missionary to Taiwan, a large island country located off the southeast coast of China. He was elected in March of 1953, departed in October of 1953, arrived in November of 1953, and their second child, Paul, was born in December of 1953.

The Batemans first began to minister in their living room. In 1955 they moved to East Gate — a suburb of the capital city Taipei, which is now a modern, crowded metropolis of skyscrapers — and organized the First Gospel Baptist Church.

From the beginning the people of Taiwan were reluctant to hear the Good News of Jesus. They were a superstitious people, steeped in the beliefs and traditions of the Buddhist religion. However, because the Taiwanese also had a thirst for knowledge and a desire to learn the English language, the Batemans and following missionaries made substantial progress in developing a work of four BMAA churches and one mission before Brother Bateman's retirement in 1990.

Jack Bateman was a pioneer missionary, essentially a do-it-all missionary who spent six and one-half years on the field before his first furlough. Dale Breeden, an independent Baptist missionary, was the first to come to his rescue. Then BMAA missionaries Elvin McCann, Paul Bearfield, Dale Thornton, and David Standridge followed. Together they built the work and trained national missionaries, who continue to labor in that country that so desperately needs the evangelical message.

Jack and LaTrell Bateman did not look upon their hardships as hardships. Romans 8:28, which Mrs. Bateman calls one of their "sugar-sticks," kept them from giving in to their troubles and from giving out in the work. Consequently, and by God's grace, they were able to overcome the primitive conditions in which they first labored. Furthermore, they continued on despite the absence of co-workers and the inability to take furloughs in the early years, the spiritual battles caused by Buddhism, the busy pace and exhausting responsibilities of missions work in a foreign land, and the rearing of five children on the missions field. God helped them to overcome all of those obstacles and more, and to do so with a good attitude.

As Brother Bateman, with his marvelous sense of humor, looked back on the thirty-seven years of service he said, "If the Lord wants you to do something, it's not a hardship!"

Their burden for Taiwan still burns within their hearts. If you were to see the Batemans today in Arlington, Texas, they would surely ask you to pray for missionary Dale Thornton and the national missionaries of Taiwan who are currently laboring under the oppression of their modern government and their state church.

John Elliott

Longevity

James 5:7

John Elliott, the Baptist Missionary Association of America's retired missionary to Brazil, is a soft-spoken individual. Rarely, if ever, does he speak about himself, or take credit for his thirty-eight years of sacrificial and successful service in a foreign land. He is easy to get along with, and his spirit is calm, patient, stable and consistent.

"Consistent" is an understatement in describing him! For nearly four decades Brother Elliott, in the words of Foreign Missions Director Jerry Kidd, "plodded along," reaching the people of Brazil for Christ. That is, from July of 1955 to April of 1993, he worked perseveringly as an outreach agent of the Baptist Missionary Association of America.

Brother Elliott's longevity is due partly to his evident and wholesome Christian character. However, there are other factors involved, and that's the focus of this lesson. May God use the John Elliott biography to develop a greater durability in the ministries of all of His on-the-field and off-the-field workers.

A missions ministry requires the patience of a life-long engagement.

Saved in a Cow Pasture

John Elliott was born in Dallas, Texas, on April 16, 1928. His family, consisting of himself, three younger sisters, and his father (John) and mother (Bertha), came from a long line of Baptists. Baptist deacons and preachers are common in his heritage.

John's family later moved to Barry, Texas, a farming community outside of Dallas. It was there that he began to consider, and in some ways struggle with, spiritual matters. Then, late one afternoon in a cow pasture, twelve-year-old John Elliott was saved. Later that summer he was baptized by pastor Bryant Prather.

In giving his testimony, John Elliott says that he first felt that God had something special for his life in the summer of 1944. During a study course that year he recognized his call to the ministry and made a public surrender. He preached his first sermon on the Sunday after Thanksgiving in 1944 at the Fair Park Baptist Church in

Dallas. He was licensed to preach by Barry Baptist Church on January 21, 1945, and was ordained by First Baptist Church, Marshall, Texas, on October 15, 1947.

John Elliott's first pastorate was with a church near San Augustine, Texas. He also pastored Cross Roads Baptist Church and Corbet Baptist Church, both in East Texas.

In the fall of 1950 John Elliott enrolled in the BMAA Theological Seminary in Jacksonville, Texas. While there he also served as assistant to C. R. Meadows, pastor of the First Baptist Church. He had already graduated from Barry High School and received a bachelor of arts degree from East Texas College, when he graduated from the Seminary in 1954 with a bachelor of divinity degree. He also served as a Greek and Bible instructor at Jacksonville Baptist College.

Throughout those years, however, he entertained reoccurring thoughts of becoming a foreign missionary. This intensified in 1946 when he spent ten weeks in Vacation Bible School with Mexican children; it became a reality in 1955 as the BMAA elected him as a missionary to Brazil.

Called to Brazil

The BMAA work in Brazil, a country of over 100 million in population and nearly 90 percent Catholic, was still very young when Brother Elliott arrived in Campinas. Missionary Harold Morris had already started the work, and John Elliott was just the person needed to join in and to help maintain and advance the cause.

He spent his first ten years in Campinas, the next eight months in Corinto, and his last twenty-six years in Pirapora. All along the way he pastored churches, planted churches in outlying areas, trained workers in the seminary at Campinas, translated English Sunday School quarterlies into Portuguese, and prepared other forms of Christian literature.

He also welcomed workers like Rufus Crawford, Mackie Adams, M. M. Henson, Gerald Price, and Carol Thompson to the field. Together, those missionaries and their families and a number of good Brazilian Christians built an association of sixteen Baptist churches, complete with their own missions department, publications department, and seminary.

Brother Elliott also had to be an encourager. Building churches in Brazil was no easy undertaking. Catholic influence was strong, lifestyles were sinful, working conditions were difficult, and people

Daily Bible Readings

Monday	Genesis 28:10-22
Tuesday	Psalms 37:1-7
Wednesday	Ecclesiastes 7:8-14
Thursday	Luke 21:8-19
Friday	Hebrews 10:32-39
Saturday	James 1:1-12

were not easy to manage. But he stayed with it, and encouraged others to do the same.

Brother Elliott thought that he would live out his life in Brazil. That was truly his intent, for he still loves the work and people of Brazil today and communicates with them regularly. But serious and ongoing health problems changed his course, and he had to return to the United States in 1992 and retire in 1993. Now he is left to thank God for those thirty-eight years of opportunities, and he quickly credits his longevity to God. He says that "We owe it all to God who sustained us," and then he quietly recites Philippians 4:19: *"My God shall supply all your need according to his riches in glory by Christ Jesus."*

Married on Furlough

While home on furlough, John Elliott met Harriett Gentzler, the daughter of George and Thelma Gentzler, to whom he had been writing for three years. She was born on February 13, 1928, in Lamar, Colorado. She had graduated from Jacksonville Baptist College and had just finished working there as a secretary when Brother Elliott returned to the States for a visit. They met, became engaged, and were married on January 23, 1965. Consequently, when Brother Elliott returned to Brazil, he did so with a new church member, a new secretary, a new pianist, a new Sunday School teacher, a new Baptist Training Service teacher, a new choir and drama director, and a former elementary school teacher; for Mrs. Elliott was experienced in all of these areas. Thereafter, Brother Elliott took other furloughs, but never one more profitable.

Retired at Home

John and Harriett Elliott are now enjoying their retirement years at their home in Houston, Texas. They are as active as Brother Elliott's health allows them to be, and that's quite active since Brother Elliott is currently listed as the Portuguese literature translator of the BMAA Department of Missions.

In this position Brother Elliott translates English Sunday School quarterlies and related materials into the Portuguese language and then sends the literature to Brazil for printing. Finally, the literature reaches the churches that he and Mrs. Elliott once served, keeping the bond of their fellowship intact and their ministry to Brazilian people alive. He can no longer be with them in body, but he surely is with them in spirit and ministry. And in that respect his longevity grows longer! Therefore, we join with Brother Elliott in saying that God's grace is truly sufficient, and we exclaim with him that *"my God shall supply all your need according to his riches in glory by Christ Jesus"* (Philippians 4:19).

John Ladd

The Medical Missionary

James 5:14, 15

Is God in agreement with and honored by medical missions? Do orphanages and benevolent ministries help to fulfill the Great Commission? Are the dollars and days given to such causes wisely spent, or should our valuable resources be applied directly and only to preaching the gospel and teaching the Christian way?

The going, teaching, and baptizing of Matthew 28:18-20 are the church's priority, and it requires the greater share of our monies and minutes. But that is not to say that food, clothing, housing (for orphans), and medicine play no part in the full picture of missions. To the contrary, through various acts of benevolence missionaries often open doors that would otherwise be closed. Benevolence is Christianity in action — teaching the object lesson that reaching out in love is actually reaching out with Christ.

There is no doubt that Jesus' major concern is with the eternal souls of people. However, during His public ministry Jesus was also seen feeding the hungry, healing the sick, visiting the poor, and on three occasions even raising the dead. Benevolence was such an important part of Jesus' life that Peter later summarized the Savior's ministry by saying, *"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him"* (Acts 10:38).

James 5:14, 15, this week's lesson text, further indicates that God cares for sick and needy people and that Christians have the same calling. The text also couples physical and spiritual ministries, and it is at that point that brings us to the BMAA's medical missionary, Dr. John Ladd, of the Good Samaritan Clinic in El Rinconcito, Mexico.

His biography shows that God blesses a missionary outreach to the whole person.

God
blesses a
missionary
outreach to
the whole
person.

A Mind for Medicine

John Ladd was born on January 3, 1941, in San Antonio, Texas. On August 31, 1962, he married Shirley Dyer of Purdon, Texas. She

was born on October 15, 1941. The Ladds have three children: Melonie, born on April 14, 1968; Timothy, born on March 16, 1974; and Steven, born on November 14, 1981.

John Ladd was saved in June of 1950, and was baptized by the Riverside Baptist Church, San Antonio, Texas, in 1952. His Christian character is easily evidenced by his quiet, calm, and consistent spirit. In the words of Foreign Missions Director Jerry Kidd, he is a person of exceptional "spiritual sensitiveness."

Brother Ladd received a bachelor of science degree from Stephen F. Austin University in Nacogdoches, Texas, and a medical degree from the University of San Luis Potosi College of Medicine in San Luis Potosi, Mexico. He worked with BMAA missionaries in Mexico while he attended medical school and performed his internship and social service requirements.

Prior to going to Mexico, Brother Ladd and his family served as missionaries in Nicaragua. His mind, however, was set on the combination of medicine and missions, and when the opportunity opened in Mexico for training, he gladly took it. And there the Ladd family remained, serving as BMAA medical missionaries since 1978.

A Heart for Missions

Jerry Kidd also described John Ladd as an individual with excellent skills in public and personal relations. He has "the respect of community and government officials, knows what he is doing, and has set goals and objectives," said Brother Kidd.

Those qualities made Dr. John Ladd the ideal person to be the chief physician and director in charge of the Good Samaritan Medical Clinic in El Rinconcito, a rural community just outside of Aquismón, Mexico, where Dr. Ladd and his family live.

The clinic is a major operation. With a number of physicians and nurses on staff, the clinic ministers to over twelve thousand people per year. Dr. Ladd, on a recent Monday, reported that "in our combined services we cared for seventy-eight people (twenty-five coming for the first time), which represented thirty-three different villages or towns." Then he went on to give a more detailed report of the activities of the clinic's dentist and nutritionist on that day.

The clinic also offers spiritual counseling services. On a typical day the counselor will help patients with nervous tension, marital troubles, depression, and spiritual problems. In 1994 the clinic dis-

Daily Bible Readings

Monday	Matthew 8:5-13
Tuesday	Mark 10:46-52
Wednesday	Luke 5:17-26
Thursday	Luke 8:26-39
Friday	Luke 8:40-56
Saturday	John 4:46-54

tributed over 5,900 Christian tracts, conducted 113 Bible studies, and led 154 people in making personal decisions to accept Christ as Savior.

The praise and glory for the clinic's services and success belongs only to God, says Dr. Ladd. Without God's prompting, provision, and protection, the clinic would be unable to help people with their physical, medical, emotional, dental, nutritional, and spiritual needs. And on this point Dr. Ladd's dedicated staff agrees.

During his off-duty hours from the clinic, Dr. Ladd, who is also an experienced musician, joins hands with missionary Ricky Williams, director of the BMAA Bible Institute in Aquismon, to do church work. That is, the two missionaries serve together in the Aquismon church, and they also go to remote areas outside of Aquismon on church-planting missions. On a normal outing they will witness, conduct Bible studies, distribute Christian literature, lay the spiritual groundwork for the building of a church, and train national workers to carry on the effort.

As Dr. Ladd says about his life and ministry, "There's never a dull moment!" That's evidently true for him, as well as for his loving wife and children, and his faithful associates. Mexico's population easily exceeds seventy-five million. That many people, living in a largely underdeveloped country, desperately need the love, care, and eternal life of Christ. Therefore, John and Shirley Ladd, as well as other BMAA medical missionaries like Bobby and Ruth Bowman of Honduras, need and deserve the support and prayers of Christians everywhere. So, as an off-the-field worker, pray from them with your whole heart as they continue their ministries to the whole person.

David Dickson

The Tradition Continues

Matthew 28:18-20

Don Collins, Executive Director of Interstate and Foreign Missions, is understandably upbeat about the future of BMAA missions at home and in faraway places. With the current family of missionaries, with new fields opening, and with young missionaries joining the team, the prospects for a great outreach are bright.

God's ability and willingness to save sinners is undoubtedly the greatest hope for success in missions work. Without God's love to humanity through Jesus, there would be absolutely no power or purpose for missionaries to continue their labors.

And there is another reason for missions' favorable outlook; that is, God's faithful workers — workers like David Dickson, the BMAA's missionary to Puerto Rico. As long as there are opened fields, as long as there are new peoples to reach, as long as the Great Commission of Matthew 28:18-20 is in force, and as long as the Lord delays His return to earth, there will be missionaries like David Dickson and his fellow servants to carry on the task of telling the world that Jesus saves.

As long as
there are
new people
to reach,
the work of
missions
goes on.

David's Background

David Dickson was born on March 1, 1949, in Stockton, California. He was saved and baptized in December of 1958 by the Tahoe Valley Baptist Church, Tahoe Valley, California. He surrendered to preach in 1962 and was licensed by his home church, North Highlands Baptist Church, in California. On August 22, 1971, while attending college in Conway, Arkansas, David Dickson was ordained by the Central Baptist Church of Conway.

Brother Dickson attended Central Baptist College in Conway, Arkansas; in addition, he received a bachelor of science degree in education from the University of Central Arkansas, also in Conway.

While enrolled in Central Baptist College, David met Shelley Nelson, a student from Gurdon, Arkansas; Shelley was born on Au-

gust 6, 1951. They married on May 21, 1971, and have four children: Aimee, born on August 12, 1973; David, born on November 26, 1974; Jamie, born on April 2, 1977; and Joshua, born on April 30, 1991.

David's Time Line

Brother David was elected as a foreign missionary to Nicaragua in 1971 and served there until August of 1977. The communist takeover of Nicaragua endangered the Dicksons, as well as other evangelical missionaries, and they were forced to quickly flee the country. However, by God's grace and the hard work of national missionaries trained by foreign missionaries like David Dickson and Paul Robinson, the BMAA work in Nicaragua continued.

David then returned to the States to pastor the Fellowship Baptist Church of Walnut Ridge, Arkansas, for a short time. He was then re-elected as a foreign missionary to serve in El Salvador. He and his family arrived in El Salvador in August of 1978, but they had to hurriedly depart nine months later due again to political unrest. They narrowly escaped the angry crowds as they fled in their Volkswagen van.

The Dickson family then relocated to Honduras and served there until 1990. In 1992, they moved to Guatemala.

Brother David's ministry in Honduras and Guatemala was primarily to the Garifuna people, whose villages are situated near the beautiful white sand beaches of Central America. Brother David, who fluently speaks Spanish, also learned the Garifuna language and became one of the very few people who could reach them with the gospel message. He helped to translate the New Testament into the Garifuna language, a project that was accomplished as the first Garifuna New Testament arrived in Honduras in March of 1983. He also helped to translate the "Jesus" video into Garifuna.

The Garifuna story is an example of how mission work is done. Brother David started the mission and then turned it over to national missionaries. Today those congregations are happily serving the Lord, and can easily reach over five hundred in attendance in any given service.

David, his faithful wife Shelley, and his children who remain at home now serve in Puerto Rico. As he did in Nicaragua, El Salvador, Honduras, and Guatemala, Brother David is trail blazing. That is, he is going out into the fertile mission fields of Puerto Rico, meeting the people, planting churches, and then building those churches by training national workers.

Daily Bible Readings

Monday	Isaiah 6:1-13
Tuesday	Isaiah 45:22, 23
Wednesday	Acts 20:17-28
Thursday	Romans 10:8-21
Friday	Philippians 2:9-11
Saturday	Titus 2:9-15

David's Influence

Brother David's influence reaches beyond Central America and Puerto Rico. When he comes home on furlough to visit in BMAA churches and to tell his mission stories, his optimistic outlook and cheerful personality ignite Christians, young and old, to the call of missions. On numerous occasions God's people have made commitments to pray for missionaries, churches have increased their financial support, and young people have surrendered their lives to outreach causes after hearing Brother David speak.

David Dickson is a contemporary missionary, but he serves with the undying zeal and passion of William Carey, William Ward, Adoniram Judson, Luther Rice, John Mason Peck, Charlotte "Lottie" Digs Moon, Johann Gerhard Oncken, Harold Morris, Melvin Arrington, Jack Bateman, John Elliott, and John Ladd.

David's Colleagues

This series on "Biographies of Great Missionaries" is in some respects like "God's Hall of Faith" in Hebrews 11. In that great Bible chapter some of God's great servants were named, others were not. Similarly, in this quarterly, space allowed for the biographies of only thirteen missionaries; others were briefly mentioned, and many were not mentioned at all. Therefore, we are left to close with the words of the writer of the book of Hebrews, who said, "*What shall I more say? for the time would fail me to tell of [others]*" (Hebrews 11:32). For there are many other missionaries who have given their lives in diligent and sacrificial service to God, who have also "*obtained a good report through faith*" (Hebrews 11:39), and are awaiting their rewards in heaven. They, too, have inspired others to a greater work of missions.

SUPPLEMENTAL READING

This series of lessons on "Biographies of Great Missionaries" deals with a limited number of missionaries and other workers who have been used of the Lord to win souls, establish churches, and strengthen believers. The books listed below relate historical events from the perspective of individuals, missionary teams, as well as churches who have been effective in carrying out the Great Commission.

Baptist Heritage
H. Leon McBeth
(Broadman Press) ISBN 0-8054-6569-3

Hudson Taylor's Spiritual Secret
Dr. and Mrs. Howard Taylor
(Moody Press) ISBN 0-8024-2228-4

The First Baptist Church in America
J. R. Graves
(Bogard Press) ISBN 0-89211-060-0

The New Lottie Moon Story
Catherine B. Allen
(Broadman Press) ISBN 0-8054-6319-4

For information on the availability and prices of these books, contact a Christian bookstore, such as the following.



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